St. Anthony's Messenger.

ORGAN OF THE THIRD ORDER OF ST. FRANCIS

AND DEVOTED TO

THE INTERESTS OF THE HOLY FAMILY ASSOCIATION.

No. 12. MAY, 1910. VOL. XVII.

(For St. Anthony's Messenger.)

Our Blessed Mother.

O Lady fair, we think of thee
With tender love, for we would be
So much thine own
That thou alone
Shouldst be the light by which we see
Our path along the toilsome way,
That leads, at last, to endless day,
Where we shall rest
Upon thy breast,
And know, with thee, eternal May!

'Tis love that brings us to thy shrine,
For ev'ry heart is gladly thine,
And, Lady sweet,
Here, at thy feet,
We ask that to thy Son Divine,
Thou takest us, whate'er betide;—
Through life, in death, still be our Guide,
And, by thy grace,
Claim us a place,
Where thou, in glory, dost abide!

—*Amadeus, O. S. F.*

The Tertiaries' Corner.

Lessons from the Lives of Saintly Tertiaries.

(Written for ST. ANTHONY'S MESSENGER by O. F. M.)

Blessed William, Hermit and Confessor. (May 17.)

Oh, quickly bear me hence
To wholesome solitude, the nurse of sense!
There contemplation plumes her ruffled wings
And the free soul looks down to pity kings.—POPE.

WITH these lines of the poet I wish to introduce to you, dear Tertiaries, one of a band of heroic souls who, in by-gone days, flourished in the Church of God. During the Middle Ages, the era of light and holiness, as well as in earlier times, numerous well-meaning persons, known as hermits, with a view to a more complete freedom from cares, temptations and business of the world, withdrew from the ordinary intercourse of life and took up their abodes in natural caverns or rudely formed huts in deserts, forests, mountains and other solitary places. Some lived in complete solitude; the greater number, however, formed a community, each solitary possessing his own hermitage, but all meeting at stated times for Holy Mass, prayer, religious instruction and other common exercises. They fasted severely, practiced austerities, observed silence and employed their time in manual labor and works of charity. They longed to draw nearer to God Who speaks to the heart in solitude. Though approving the community life, the Church never looked very kindly on the solitary's life; she never seemed to encourage it. At various times the Popes disbanded these hermitages, and in the sixteenth century Pope Pius IV. directed all hermits who had been following the rule of the III. Order to abandon their solitary life and affiliate with one of the approved Religious Orders of the Church.

In Bl. William the Third Order has a grand example of the hermit's life. Born of pious and noble parents in the episcopal city of Noto in Sicily, a love of modesty and retirement marked his early years. He loved his home and found little delight in the company of others. William's education was thorough and practical, and so abundantly did he store his mind with useful knowledge that the king appointed him a member of his council. Royal favors and honors followed in rapid succession. His fairness, however, and love of justice, more than kingly favors, won over to him the hearts of the people.

Though overburdened with temporal cares our saintly Tertiary never forgot the "one thing necessary." He fully realized that he had not

two lives to live—one for seeking truth, the other for practicing it, and he carefully portioned out his time so as to give indeed to Caesar what was Caesar's, but just as conscientiously to God what was God's. William's parents and relatives repeatedly urged him to found a home of his own, but he preferred to lead a virgin's life, and look upon the poor and forsaken as his children and lawful heirs. Thus he lived at home, faithfully doing his daily duties and in humble prayer calling out to the Lord: "Lord, what wilt Thou have me do? Make known Thy holy will to me!" The good Master deigned to hear his faithful servant, and during a sermon, while the preacher spoke these words of Jesus Christ, "If any man wish to follow me, let him take up his cross and come after me," a new view of life was opened to William. He felt that God had spoken those words to him and he immediately resigned his position at the King's court, entered the Third Order, and built for himself a rude hut on the outskirts of his vast estate in which he desired to spend the remaining days of his life. But God willed otherwise. The fame of his virtues and holiness soon spread beyond the seclusion of his hermitage, and numerous men came to admire the holy man and remained to follow in his footsteps. They built huts similar to William's, and begged him to be their father and guide. Recognizing the will of God in their earnest pleadings, he formed a community of hermits. William was a prudent and kind superior, and made brotherly charity and humility the touchstones of his followers' vocation. He died a holy death on May 17, 1315.

REFLECTION.

And what shall a hermit teach you? To leave your homes and retire to a life of solitude—Tertiaries have done it. To be a hermit in your home—and this children of St. Francis have been. We do not ask it of you since your holy rule neither requires nor expects it. It tells you, however, that though living *in* the world, you must not be *of* the world, that you use the things of the world as though you used them not. It asks you to aim at eternity in your daily duties, to always keep God before you and to employ the time well that he gives you to work out your own eternal salvation.

Bl. William employed his time well: let us dwell on this thought. Time is the key to eternity. A great mind has said: "The blighting curse of the present age is the total absence of serious thought about the great hereafter." "My child," says the Holy Spirit, "observe the time,' and again: "Hasten the time and remember the end, that they may declare thy wonderful works"; (Eccles.) and St. Paul adds: "Therefore, whilst we have time let us do good." (Gal. VI., 10.)

Pause a moment, dear Tertiary, to reflect on the value of time!

God the Father values time. God has given time to man. The

sands are numbered that make up our life and no creature not even the angels, can add one grain to your allotted portion. And why has the Creator appointed the days of your life? For no other reason than that by means of them you carry out His designs, do His holy will; that you employ your time to praise, love and serve Him. God's glory is the melody arising from each moment of time. Can it, then, be immaterial to God, how you use time? Can He allow you to thus deprive Him of His honor and glory unpunished? No, indeed! God is the master, we His servants. "I am the Lord," He says, "and I will not allow my praise to be given to others." Time is a capital loaned to us by our heavenly Father and it will be collected with interest.

Jesus Christ, our Bl. Redeemer, values time. It might be truthfully said that to every moment of time there clings a drop of the Precious Blood of our Savior. True, time would have been given us without the death of Our Lord; but real time, i. e., the power to use it in a manner pleasing to God and for our own salvation, has been merited for us by Jesus Christ. He purchased profitable time for us by His Precious Blood. Now, if Our Lord assures us that we must render an account for all idle words spoken, how much more severe will not this judgment be considering this abuse of the Blood of Christ!

The Holy Spirit values time. Time is that heavenly field which God, the Holy Ghost, is constantly tilling, in which he sows his seeds of grace, from which He expects to reap an abundant harvest of virtue and holiness. Each and every part of this field is valuable. Must it, then, not displease Him to behold man who ought and must assist Him in tilling this soil, idly and carelessly allowing it to waste and bring forth rubbish and weeds instead of a wholesome harvest!

How valuable is time considering our own happiness! Our happiness in the next life depends on the good use of time. Time is the fleecy material out of which are woven our garments for eternity. Time is a field in whose furrows we sow what we shall reap in eternity. Things of earth cannot make you truly happy; they are not lasting. What need is there to strive for things that will with life depart? Why cling to health and beauty? Flower of a day is beauty's bloom; time leaves it soon behind. And what is fame and greatness?

> In vain we vaunt our fleeting greatness here.
> Our ashes mingling with our fathers' dust shall lie;
> The same just God shall judge us low and high.—
> Pleasures and amusements? Time ends them all.
>
> On pleasure's stream, think, while you steer,
> From week to week, from month to year
> That stream will empty into a sea
> Of fathomless eternity!

Dear Tertiary, while you thus glance from today's watch-towers over the looming morrow, remember that this world is but a thoroughfare, a road by which we all must go to reach our home. Harken to the words of the Holy Spirit: "Remember thy Creator in the days of thy youth, before the time of affliction and the years draw nigh of which thou shalt say: They please me not; before the pitcher be crushed at the fountain, and the dust return into its earth from whence it was, and the spirit return to God Who gave it." (Eccl. XII., 1.) Value time and make the best of it. A setting sun should leave a track of glory in the skies, and your life should not be lived in vain. You are favorites of God; privileged children of the Church. He expects more from you because more has been given you, and the Church expects much from you. God does not ask great things; but insists on faithfulness in little things and daily duties—the surest test of a loving soul.

If you have failed in the past, seek to repair the loss. Our human frailty leads us into many mistakes and we ought gladly admit our shortcomings and strive to correct them, for

> Vain was the man, and false as vain,
> Who said, were he ordained to run
> His long career of life again,
> He would do all that he had done.—MOORE.

How sad to confess when life has proven a failure: "I wasted time and now time doth waste me"! Let us, then, hail with delight each new day and earnestly fill up all its hours, remembering as we see its evening shades fall around us, that the night is coming in which no man can work!

"Therefore, brethren," says St. Paul, "see how you walk circumspectly; not as unwise, but as wise; *redeeming the time*: for the days are evil." (Ephes. v., 15.)

Child of St. Francis, how do you employ your time? Think well on it! Could you not give more to your soul and God's interests? There is happiness and peace of heart in God's service. Shun idle and useless reading! Do not be too eager for news, least of all for the sensational kind! Have a disgust for scandalous reports and proceedings that fill the papers! Work for charity, for the Church, for the sick and poor if time hangs heavy on your hands! Do you daily visit Our Lord, the prisoner of love? He wants part of your time! Be in earnest, seize this very minute: do not allow it to glide by uselessly!

> Hours are golden links,—God's token—
> Reaching heaven but one by one;
> Take them, lest the chain be broken
> Ere thy pilgrimage be done!

(For St. Anthony's Messenger.)

Franciscan Saints and Blessed.

(By Fr. N. R., O. F. M.)

List Continued.—After 1415.

OBSERVANTS.*

NAME.	DIED.	FEAST.
St. Bernardine of Siena, C.	1444	May 20
St. Peter Regalatus, C.	1456	May 13
St. John Capistran, C.	1456	Oct. 23
St. Didacus, C.	1463	Nov. 12
St. James of the Marches, C.	1474	Nov. 28
St. Nicholas Pick...		
St. Jerome.....		
St. Willade.....		
St. Nicasius.....		
St. Theodoric.....		
St. Anthony Werden		
St. Godfrey.....	MM. 1572	Jul. 9
St. Francis of Rhodes.....		
St. Anthony Horner		
St. Peter.....		
St. Cornelius.....		
St. Francis Solanus, C.	1610	Jul. 24
St. Leonard of Port Maurice, C.	1751	Nov. 26
Bl. James of Strepa, B.	1441	Jun. 1
Bl. Thomas of Florence, C.	1447	Oct. 31
Bl. Herculan, C.	1451	May 29
Bl. Matthew Girgenti, B.	1455	Jan. 28
Bl. Gabriel Ferretti, C.	1456	Nov. 14
Bl. Archangelus, C.	1460	Apr. 9
Bl. Anthony of Strancone, C.	1461	Feb. 7
Bl. Mark Fantutius, C.	1479	Mar. 31
Bl. Pacificus, C.	1482	Jun. 5
Bl. Simon of Lipnica, C.	1482	Jul. 18
Bl. John of Ducla, C.	1482	Jul. 19
Bl. Christopher of Milan, C.	1483	May 4
Bl. James of Bitetto, C.	1490	Apr. 27
Bl. Peter of Magliano, C.	1490	Aug. 13
Bl. Bernardine of Feltre, C.	1494	Sep. 28
Bl. Angelus of Claviso, C.	1495	Apr. 12
Bl. Mark of Montegallo, C.	1497	Mar. 28
Bl. Bernardine of Fossa, C.	1503	Nov. 7
Bl. Timothy C.	1504	Aug. 27
Bl. Vincent of Aquila, C.	1504	Sep. 6
Bl. Ladislas, C.	1505	Oct. 22
Bl. Francis of Calderola, C.	1507	Oct. 25
Bl. Giles of Lorenzano, C.	1518	Jan. 10
Bl. John Forest, M.	1538	May 22
Bl. Salvator of Horta, C.	1567	Mar. 18
Bl. Nicholas Factor, C.	1583	Dec. 23
Bl. Sebastian, C.	1600	Feb. 25
Bl. Julian, C.	1606	Apr. 8
Bl. John of Matha.....		
Bl. Apollinaris.....		
Bl. Francis of St. Bonaventure..	MM. 1618/1622	Sep. 12
Bl. Paul of St. Clare...		
Bl. Louis of Sotelo....		
Bl. Louis Sassanda.....		
Bl. Louis Bada.....		
Bl. Thomas of Cora, C.	1729	Feb. 28
Bl. Theophilus of Curte, C.	1740	Oct. 30
Bl. John of Triora, M.	1816	Feb. 27

STRICT OBSERVANTS.

NAME.	DIED.	FEAST.
St. Peter of Alcantara, C.	1562	Oct. 19
St. Paschal, C.	1592	May 17
St. Peter Baptist....		
St. Martin of the Ascension.....		
St. Francis Blanco..		
St. Philip a Jesu.....	MM. 1597	Feb. 5
St. Gonsalvus Garcia		
St. Francis of St. Michael....		
St. John Joseph, C.	1734	Mar. 5
Bl. Andrew Hibernon, C.	1602	Apr. 18
Bl. Peter of the Assumption...		
Bl. Peter Avila.....	MM. 1617/1632	Sep. 12
Bl. Vincent of St. Joseph.....		
Bl. Francis Galves..		

* Since 1897 the Martyrology and Breviary make no mention of the particular family to which the Saint or Blessed belonged, except Friars Minor, Capuchins and Conventuals.

NAME.	DIED.	FEAST.
Bl. Anthony of St. Francis....	MM. 1617/1632	Sep. 12
Bl. Anthony of St. Bonaventure		
Bl. Dominic of Japan		
Bl. Jerome of Torres		
Bl. Gabriel of Magdalen.....		
Bl. John of Prado, M.....	1631	May 29
Bl. Giles Mary of St. Joseph, C.....	1812	Feb. 9
Bl. Leopold Gaices, C.....	1815	Apr. 20
REFORMED.		
St. Benedict the Moor, C...	1589	Apr. 3
St. Pacificus, C.....	1721	Sep. 24
Bl. Humble, C.....	1637	Dec. 5
Bl. Charles of Setia, C.....	1670	Apr. 10
Bl. Bonaventure of Barcellona, C.....	1686	Sep. 11
RECOLLECT.		
Bl. Richard, M.....	1622	Sep. 12
CAPUCHINS.		
St. Felix, C.....	1587	May 18
St. Seraphin, C.....	1602	Oct. 12
St. Laurence, C.....	1619	Jul. 7
St. Fidelis, M.....	1622	Apr. 24
St. Joseph a Leonissa, C....	1642	Feb. 4
Bl. Benedict of Urbino, C..	1625	May 11
Bl. Cassian.....	MM. 1638	Aug. 11
Bl. Agathangelus..		
Bl. Bernard of Corleone, C.	1667	Jan. 14
Bl. Bernard of Offida, C....	1694	Sep. 11
Bl. Angelus of Acre, C.....	1739	Oct. 30
Bl. Crispin, C.....	1750	May 23
Bl. Felix of Nicasia, C.....	1787	May 31
Bl. Didacus of Cades, C....	1801	Mar. 24
CONVENTUALS.		
St. Joseph of Cupertino, C.	1663	Sep. 18
Bl. Bonaventure of Potenza, C.....	1771	Oct. 26
POOR CLARES.		
St. Clare, V.....	1253	Aug. 12
St. Agnes of Assisi, V.....	1253	Nov. 17
St. Coleta, V.....	1447	Mar. 6
St. Catharine of Bologna, V.	1463	Mar. 9
Bl. Philippa Mareri, V.....	1236	Feb. 16
Bl. Elena Enselmini, V.....	1242	Nov. 14
Bl. Solome of Cracow, V...	1270	Nov. 17
Bl. Agnes of Prague, V....	1280	Mar. 2
Bl. Felice Meda, V.....	1444	Nov. 6
Bl. Antonette of Florence, W.....	1472	Apr. 7
Bl. Seraphina, W.....	1498	Sep. 9
Bl. Eustace, V.....	1499	Feb. 27
Bl. Louise of Savoy, W....	1503	Oct. 1
Bl. Baptista Verani, V.....	1527	Jun. 2
URBANIST CLARES.		
Bl. Isabelle of France, V...	1274	Sep. 1
Bl. Margaret of Columna, V.	1284	Dec. 17
Bl. Cunegunda of Hungary, V.....	1292	Jul. 27
Bl. Yolenta, V.....	1298	Jun. 10
Bl. Matthia of Nazareis, V.	1300	Mar. 1
Bl. Paula of Mantua, V....	1524	Oct. 29
CAPUCHINESSES.		
St. Veronica Juliana, V....	1723	Sep. 1
Bl. Mary Magdalen of Martinengo, V.....	1737	Jul. 27
THIRD ORDER SECULAR OF MEN.		
St. Ferdinand, K. C.....	1252	May 30
St. Louis, K. C.....	1270	Aug. 25
St. Bartholo, C.....	1300	Dec. 13
St. Ives, C.....	1303	May 19
St. Elzear, C.....	1323	Sep. 27
St. Rock, C.....	1327	Aug. 16
St. Conrad of Plaisance, C..	1351	Feb. 19
St. Leo Garasuma...	MM. 1597	Feb. 5
St. Francis of Meaco.		
St. Gabriel Duizco...		
St. Anthony of Osaca		
St. Louis of Meako...		
St. Joachim of Meako.....		
St. Leo of Meako....		
St. Bonaventure of Meako.....		
St. Thomas of Osaca.		
St. Paul of Fuchimi..		
St. Michael Cosaqui..		
St. Thomas Cosaqui.		
St. Matthias (?) of Meako.....		
St. Cosmas Taquia...		
St. Maximus Taquia.		

NAME.	DIED.	FEAST.
Bl. Luchesius, C.	1242	Apr. 28
Bl. Gerard, C.	1242	May 31
Bl. Nevolan, C.	1280	Jul. 28
Bl. Peter of Siena, C.	1299	Mar. 16
Bl. Raymond Lully, M.	1315	Nov. 27
Bl. Hugolinus Magolotti, C.	1371	Dec. 22
Bl. John of Peace, C.	1381	Nov. 12
Bl. Leonard Sazurma	MM. 1616/1632	Sep. 12
Bl. Louis Baba		
Bl. Francis Cusioil		
Bl. Luke Chiemon		
Bl. Michael Chiemon		
Bl. Louis Mazua		
Bl. Martin Gomez		
Bl. Louis Moqui		
Bl. John Moqui		
Bl. Louis Nifaqui and his son		
Bl. John Tomochi		
Bl. Dominic Tomochi		
Bl. Michael Tomochi		
Bl. Thomas Tomochi		
Bl. Matthew Alvarez		
Bl. Michael Tomatha		
Bl. Romain Tomatha		
Bl. Gasper Vaz		

THIRD ORDER SECULAR OF WOMEN.

St. Elisabeth of Hungary, W.	1231	Nov. 19
St. Rose of Viterbo, V.	1252	Sep. 4
St. Margaret, Penitent.	1297	Feb. 22
St. Clare of Montefalco, V.	1308	Aug. 18
St. Elisabeth of Portugal, W.	1336	Jul. 8
St. Bridget, W.	1373	Oct. 8
St. Frances of Rome, W.	1440	Mar. 11
Bl. Viridiana, V.	1244	Feb. 13
Bl. Humiliana, W.	1246	May 22
Bl. Jane of Segna, V.	1307	Dec. 9
Bl. Angela of Foligno, W.	1309	Mar. 30
Bl. Micheline, Penitent.	1356	Jun. 19
Bl. Delphine, V.	1360	Nov. 27
Bl. Jane Maile, W.	1414	Apr. 27
Bl. Paula Gambara, W.	1505	Mar. 29
Bl. Louisa Albertone, W.	1533	Jan. 31
Bl. Lucy Freites	MM. 1616/1632	Sep. 12
Bl. Louise		
Bl. Mary Thomas		

THIRD ORDER REGULAR.

St. Angela Merici, V.	1540	Feb. 21
St. Hyacinth Mariscotti, V.	1640	Jan. 30
St. Mary Frances, V.	1791	Oct. 6
Bl. Lucy of Calatagione, V.	1400	Sep. 26
Bl. Elisabeth the Good, V.	1420	Nov. 25
Bl. Angelina Marciano, W.	1425	Jul. 15
Bl. Mary Crescentia Hoess, V.	1744	Apr. 7

SUMMARY.

	Before 1415.	After 1415.					
I. Ord.		Obs.	Alc.	Ref.	Rec.	Cap.	Con.	Tot.
SS.	16	18	9	2	.	5	1	51
BB.	32	38	14	3	1	9	1	98
Totals	48	56	23	5	1	14	2	149

II. Ord.	P. C.	Urb. C.	P. C. Cap.	Tot.
SS.	4	.	1	5
BB.	10	6	1	17
Totals	14	6	2	22

III. Ord.	Sec. Men.	Sec. Women.	Reg.	Tot.
SS.	24	7	3	34
BB.	26	12	4	42
Totals	50	19	7	76

Total number of Saints of the Three Orders, 90; of Blessed, 157; in all, 247.

The Month of Mary.

AT no season of the year are the words: "Behold all generations shall call me blessed," so universally verified as in the beautiful month of May. In this month she literally reigns as Queen—the lovely Queen of May. All the devout clients of Mary vie with one another in doing honor to their glorious Queen during this month, consecrated to her in a special manner by Holy Church. The most beautiful canticles are wafted up before her throne, the choicest flowers display their richest colors and exhale their sweetest perfumes, and the greatness, the virtues, the goodness and the power of the Blessed Virgin are loudly proclaimed in eloquent sermons and instructions. And this is but just and proper, "for," says St. Bernard, "all the graces which we have received since our birth have passed through her hands, and we are indebted to her for them." We owe her a public testimony of our gratitude, and during the month of May we should come and offer her our thanks. Already three times a day we honor her at the sound of the Angelus; one day in the week, Saturday, is consecrated to her; every month a feast is celebrated in her honor; why, then, should we not, every year, consecrate a month to her glory, and, above all, the month of May, which does not possess any great feast of Mary, which is the most beautiful month of the whole year, in which nature, which is renewed, invites us to a renewal of faith and of fervor, in which all the flowers bloom, under the symbol of which the Church presents to us the Blessed Virgin; the rose with its rich colors, the lily, the violet, which hides beneath the grass and embalms the air with its sweet odor?

Then, too, we cannot but gain much by meditating every day during this month on the mysteries and the virtues of Mary; by looking at ourselves in this beautiful mirror of purity, of innocence, and of holiness. Therefore the month of Mary is like a second season of Lent, and every year numbers during its course many sinners converted, many tepid souls warmed, many parishes renewed. This is not surprising, for it is when all hearts are united together to honor the Blessed Virgin that grace flows more abundantly, favors are granted, and our prayers heard. The Church encourages the May devotions by granting an indulgence of three hundred days every day, and a plenary indulgence for all who follow the exercises regularly during the whole month and receive worthily the Holy Sacraments. This shows that it is her most ardent desire that we should celebrate this holy month in a pious manner.

—VIRTUE is self-subjection to the principle of duty, that highest law in the soul.

Pious Union in Honor of the Holy Ghost

"We earnestly desire that piety may increase and be inflamed towards the Holy Ghost to whom especially all of us owe the grace of following the paths of truth and virtue." POPE LEO XIII, *Encyclical, May 9, 1897.*

A New Series of Short Instructions.

(By Rev. Fr. J. M. FINIGAN, O. S. F. C.)

XVI. The Holy Ghost and the Blessed Virgin.

ALL the prerogatives of grace and nature, of privileges and dignities with which the Ever Blessed Virgin Mary was endowed, she owes to the Holy Ghost. Her wondrous beauty, grace and dignity—her treasures of knowledge and goodness, came from the same Divine Spirit of God. While as for grace, verily Mary is full of grace. The Holy Fathers and Prophets had grace. But to Mary came a fullness of grace which is in Christ, though different than it is in Him. The fullness of blessing in Mary, utterly neutralized in her any effects of the curse of Eve.

In praise of Mary, Holy Church applies the words of Solomon: "Arise, make haste, my love, my dove, my beautiful one, and come" (Cant. of Cent. II., 10); and again: "Come from Libanus, my spouse; come from Libanus, come; thou shalt be crowned" (IV., 8). "The earthly Lebanon is white with snow, but the lovely heights of Mary's holiness are white and pure with grace, brilliantly fair, whiter far than snow, sparkling with the gifts of the Holy Ghost—she is all fair, and there is no stain in her, she is immaculate."

Now to Mary Immaculate God the Holy Ghost has communicated His unspeakable gifts; and He has chosen her to be the dispenser of all He possesses. The Holy Ghost gives no heavenly gift to men which He does not pass through her virginal hands. "The formation and education of the great Saints," asserts the Blessed Louis Mary Grignon, "who shall come at the end of the world, are reserved for Mary." Jesus is everywhere and always the Fruit and the Son of Mary; and Mary is everywhere the veritable tree who bears the Fruit of Life, and the true Mother who produces it.

One of the greatest reasons why the Holy Ghost does not now do startling wonders in our souls is because He does not find there a sufficiently great union with His faithful and indissoluble Spouse, Mary.

When the Holy Ghost, her Divine Spouse, has found true devotion to Mary in a soul, He flies there. He enters there in His fulness; He communicates Himself to that soul abundantly and to the full extent to which she makes room for her Divine Spouse.

Let us frequently thank the Holy Ghost for all He has done for the Blessed Virgin and beg of Mary to obtain for us strength to correspond to the graces and inspirations of the Holy Ghost after her own most perfect example.

N. B.—To become a member of the "Pious Union," send stamped envelope with your address thereon, to the Rev. Fr. Superior, O. M. Cap., St. Anthony's Mission, Mendocino, Cal.

The Feast of Pentecost.

This is the feast of the Holy Ghost. It calls our attention to the special function attributed to the Third Person of the Blessed Trinity. He enlightens the understanding and adds strength to the will. On the first Pentecost He accomplished this work in the Apostles in a striking manner, adding to it peculiar features necessary for those troublesome times, and for the introduction of the New Law. The enlightenment of the intellect and strength of the will are needed today. Many are the covert attacks made upon our faith in public and private life. Organizations with avowed hostility to Catholicism are springing up and gaining strength. To neutralize their action knowledge is needed and prudent courage; knowledge to refute calumnies and misapprehension; prudent courage to stand up boldly in the practice of our holy religion. It is pitiful indeed to see Catholics ignorant of their faith, and so weak as almost to be ashamed of belonging to a church, than which there is none more glorious, none more pure, none more holy. May the Holy Ghost renew in us the wonders of His power!

Mary Our Refuge.

The following incident occurred some years ago in Rome. Two poor men, who were drinking together at a tavern, quarrelled; and becoming violently excited, one of them seized a knife which was lying on the table, and attempted to strike his companion, who fled in terror of his life. He was pursued, and almost overtaken, when he perceived an image of the Madonna at a short distance; he fled toward it, and, throwing himself down at its feet, turned toward his adversary and said: "Have you the heart to kill me under the very eyes of our Mother?" The hand which was raised to strike him, fell as if paralyzed, and the knife dropped at the feet of the Madonna. Of course a reconciliation ensued; and this poor man's love of our Blessed Lady, and his confidence in her protection were the means not only of preserving his life, but of saving his companion from the commission of a great crime.

(For St. Anthony's Messenger.)

The Institution of the Blessed Sacrament.

OUR dear Lord had come into this world to redeem mankind and to show us the road to heaven. Having fulfilled His mission, He had a great desire to return to His heavenly Father, but still He did not want to leave us as orphans on this world. He loved man, and loved him more than Himself, to be with the children of men was His delight, to sacrifice Himself for them was His greatest happiness.

To satisfy the noble sentiments of His divine Heart He instituted the greatest mystery, the Blessed Sacrament, and in this manner made it possible to return to His heavenly Father and at the same time remain with us, whom He loved so much. It was about one year before His Passion that Our Dear Lord in the synagogue of Capharnaum promised to the people that He would give them His flesh to eat and His blood to drink. This promise He fulfilled in the memorable night before His bitter passion, in which He was delivered up to His enemies. It was a solemn moment, earnestness filled the hearts of all present, coupled with heroic and intense love for the Master, who was about to leave them and return to heaven, whence He had come. Having partaken of the paschal lamb, as prescribed in the law of Moses, and in full view of His disciples He took bread, blessed and broke and gave to His disciples and said: "Take ye and eat: This is my body." And taking the chalice, He gave thanks and gave to them, saying: "Drink ye all of this. For this is my blood of the New Testament, which shall be shed for many unto remission of sins." (Matth. xxvi., 26-28.)

In this manner Our Dear Lord changed the bread into His body and the wine into His blood. Bow your heads and believe this impenetrable mystery of God. Has He not made the world out of nothing, heaven and earth are His work. Should He then be powerless to change one

substance into another? Think of the wedding-feast of Cana where the same Son of God changed plain water into the best of wine, was it not a miracle? And does not God every day of your life change the bread, that is, your daily nourishment into flesh and blood? Why, then, should it be impossible to change bread and wine into His flesh and blood?

This is my flesh, this is my blood! Believe these words for they come from the mouth of the Son of God, Who cannot tell a lie, for He is the eternal truth; he cannot deceive for He loves us; He cannot defraud you, for He is holiness itself!

The scholars of the great heathen philosopher Pythagoras clung to their teacher. Their motto was, "He said it!" and nobody dared to dispute his word, so deep was the respect for their master, so reverential their deportment towards him. To be good Christians this must be our motto in all matters of faith, especially in regard to the Blessed Sacrament: "He has said it!" He, the teacher of all truth.

To these words of Institution Our Dear Lord adds: "Do this in commemoration of Me." This means that as He has taken bread and wine, and changed them into His flesh and blood, and had given them to His disciples for the nourishment of the soul, so they as His followers should do. This command of the Lord made them the lawful successors of Jesus Christ, and gave them the self-same power he had received from His heavenly Father. This power they exercised, and still up to the present moment it is exercised by every Catholic Priest throughout the world, as often as in Holy Mass they pronounce the words of consecration over bread and wine, the elements of consecration. The moment these words are uttered Christ descends from heaven and rests upon the altar, whole and undivided, present not only in the whole host or in the whole chalice, but in every particle. A large mirror reflects our person, but if we break the mirror we do not destroy our image, on the contrary, each and every particle of this mirror will show our countenance. "My soul," says St. Augustine, "is in my whole body, and my voice rings in your ears and in the ears of all present. They all hear me. And in like manner the body of Christ is present in every particle of the host."

The body of Christ is a living body, hence it cannot be separated, body and soul, humanity and divinity are here united. How happy, then, must we be to receive Our Dear Lord, the source of all blessing, in Holy Communion, how eager should we be to approach the holy altar as often as we have permission from our confessor to do so.

Be earnest about your preparation for Holy Communion, which is two-fold. The remote preparation consists in making a good confession of your sins. You are certainly free, I hope, of all mortal sin. Strive also to eliminate from your soul the little worldly attachments, faults,

trifles and the like, which do not make your communion unworthy, but nevertheless deprive you of many graces God would otherwise be pleased to give you. You are very kind to some people, but to others you are cold. That's a fault which will make you less pleasing to God, Who loves us all! You have been offended by somebody, and cannot make up your mind to forgive. Do you suppose God will give you many graces with such a disposition at Holy Communion? All these and similar trifles, as we call them, are stumbling blocks to perfection, and we should most earnestly try to remove them if we want the full blessings and graces of Holy Communion.

The proximate preparation for Holy Communion consists in making lively acts of faith, hope and charity and acts of deep humility. If you are filled with true humility, no matter how you may otherwise feel, you may go to Holy Communion. Do not complain about feeeling so dry or cold. All these things have been experienced by the Saints, and they were better than you are and ever will be. Try to mak a good confession and rest assured that God has forgiven you, and will not refuse to come into your soul and nourish you with His holy flesh and blood, and thus strengthen you and keep you from falling back into sin.

This sympathy with our dear Lord will make you one of His beloved children, and upon you He will shower His blessings now, and especially in the hour of death, when we shall experience how sweet the Lord is to those who love Him and serve Him in gladness. B. B.

Everybody Has His Cross.

If it is not one thing, it is another—poverty, sickness, sorrow or shame. It cannot be avoided. If one trial is shirked, a worse one is apt to take its place; for trouble comes to all.

What wisdom suggests is: First, that a person should bear today's burden and not worry in advance over the troubles that are expected to come. Sufficient for the day is the evil thereof. It is foolish to fret about crossing a bridge until you come to it. A man on his deathbed called his sons to him and, in his last words, said: "I've had plenty of trouble, but the most of it and the worst of it never happened."

Second, accept afflictions with submissiveness to God, who sends them in expiation of sin or as opportunities to gain merit. This takes the sting out of them. This puts them to good use. They will come, so the best thing to do is to make a virtue of necessity, and turn them to eternal profit.

If they cannot be welcomed with gratitude, as some of the saints met them, they can be endured, for Christ's sake, in silent patience.

(For St. Anthony's Messenger.)

Plain Truths Plainly Told.

WE hope Our Boys will not find fault with us when we now speak of *Gall.* We mean the other boys—you know; a good lot of them have lots of gall. But, what is gall? According to Webster's definition it is in the first place a bitter secretion of the liver; but in the course of time, and at the present day, it has assumed an honored place in the vernacular slang, although it has not exactly the meaning of Webster's definition: *impudence, brazen assurance.* It is pretty near it, but not altogether *the* thing. A Western editor—and that accounts for it—gives the following definition: "Gall is sublimated audacity, transcendent impudence, immaculate nerve, triple-plated cheek, brass in solid slugs." And for the sake of an illustration he further says: "Gall is what enables a man to borrow five dollars of you, forget to pay it, then touch you for twenty more." We presume pretty positively that this man will waste his gall—although not all the fools are dead!"

Again he says: "Gall is what spoils so many good ditchers and delvers to make peanut politicians and putty-headed professional men." The former are responsible for the unconstitutional laws passed in our legislative bodies all over the country; and the latter increase the great army of employment-seekers, of idle time-killers walking about shaking and rattling a bunch of keys or tin-chips in their pockets while they have nothing else in it, and occasionally stand in front of hotels and restaurants with a toothpick in their mouth making people believe they had a square meal, while their stomach cannot recall the last one, with very little prospects for the next within twenty-four hours in sight or seventeen rods in the distance.

The numerous offers of prizes to customers and agents display a great lot of gall; but to sell a poor dunderhead a "gold brick," or induce him into a scheme of "get-rich-quick" business is certainly very ugly gall —for either party!

Over-estimation of self; super-exhibition of his knowledge; overbearing dignity are but peculiar manifestations of gall. True, every man, and so should Our Boys, have a quantity of self-respect; but it is more the quality than the quantity! Knowledge, mental faculties and physical abilities make men rather humble; and true genius is ever modest. The donkey is generally estimated and supposed to be the most stupid animal on the face of the earth—excepting the dude. He believes himself, and worse than that, he makes himself felt the "Only One," the "factotum," the "all-illuminating candle factory,"—while the

sober-thinking humanity believe this "puffed-up pomposity" to be the "frog in the fable." If his gall should ever burst, even the man in the moon will hold his handkerchief to his nose!

Great talkers are like leaky pitchers, and it is really wonderful at what a high price they can sell their knowledge. Deep rivers move on in silence, shallow brooks are noisy. The more a man's vision and knowledge broadens, the more he will begin to realize what a miserable little microbe he really is in this great universe; he thanks his Creator for his existence, and feels himself obliging to his fellow-men, no matter of whatever condition or position or honest employment, realizing full well that every laborer and wage-worker is equally necessary for the great commonwealth—excepting the guy whose brain is worth about two cents a pound—for soap-grease!

Indeed, not every ass wears four legs, and neither does the chronical kicker; his great amount of gall seems to justify him to criticise everybody and everything, although he should understand—should he be able—that the world would move on just the same without his advice or criticism. Don't try to kick his gall out of him, and don't you mind him; like the dog barking at the moon, or the peacock crying in the night, he is disagreeable,—but not dangerous; some day he may feel like kicking himself, or while he may not be able to accomplish this singular courtesy, he may find a colored porter who can do it for him in great shape, and do it for a nickel—mighty cheap, just to prevent him to kick on the charge for accommodating him!

Men heap up riches, indeed, more riches than they can really enjoy—and then they growl about charity, beggars, envy, notoriety, worry, suppers and dinners, seashore vacations and—tax bills; that's gall—is it not?

Some people—and small potatoes they are in the estimation of everybody—except themselves, of course—actually imagine the world, sun, moon, stars, in fact, the whole universe, were made for their special benefit—yes, just as the fleas on a monster St. Bernard dog suppose the fine canine was created solely for their comfort. And that's gall, too!

We find church members who believe the church to be a charitable or begging institution; they rent no seats in church, or willfully forget paying pew rent; they may drop a penny into the contribution plate; about all, they claim, they can afford to give because they have bought a farm—partly on credit, or entered into a contract for the construction of a house, with all the latest improvements—not excepting a heavy mortgage on it; or bought carpets, fine laces, expensive furniture, not to forget the piano—on the installment plan, to be sure! Should one or the other member of the family get sick, they hurry the priest to the sick-bed—over the 'phone, expecting him to be ready for them at any time,

night or day; and, again, to repeat his calls, they express invitation very politely but pretty urgently at the same time. That's gall, too! Eh?

Well, yes—just by the way—when times are hard, the starting act of economy is to cut down the allowance—and pretty miserly it may be at that—to the dear Lord, or cut out entirely the contributions—ridiculously small at any rate—to the church. Please to excuse *our* gall for mentioning this!

Our Boys may have now a pretty good idea of gall; they certainly will understand the difference between "push" and "gall." But we hardly believe our article on gall complete without referring to the daily press and the editors, these "educators and moulders of public opinion"—so-called, these news publishers and information dispensers on any topic, social, political and ecclesiastical, with an authority of a Lord Chief Justice and with the halo of infallibility; they offer to their "educated" readers' Catholic Church News worse distorted than their usual reports of "Solemn Highmasses in the afternoon and in the evening," and the "adoration (?) of the Virgin"; they treat the election of the Catholic Bishops and the creation of Cardinals in genuine politico-wire-pulling fashion; they write on Catholic dogmas, festivities, celebrations and ceremonies same as on the currency question—that everybody knows—and especially the corner-grocer politician. When reading such nonsensical stuff and indigestible hash which must necessarily provoke prejudice, so very uncalled for, one feels like exchanging his stock of Christian charity for a stuffed club and asserting Catholic truth against this unbearable gall of ignoramuses in matters of Catholic faith and Catholic affairs! Indeed, had Catholics the gall of some stupid editors, they would take "gun in hand" and blow a hole in their head that would let in more sense than they have to spare!

Boys! Be on your guard, and let no one talk it into your heads that it takes a man gifted with gall, a man exhibiting lots of gall to make a success in life and business. Remember: Only the useful are successful. After you have decided in much prayer to God for your vocation, and, again, after you have taken up some employment, job, work, situation or position with due consideration of circustances, then go "at it" with a "vim" and a "push." By all means do not mix energy, determination of will, and decided will-power with that ugly gall. Yes, keep your heads level and well balanced! Why strive for riches? The millionaire must give up his goods at the grave! "Poor and content is rich"—and rich enough. Why strive for fame, and name, and reputation, which all is but a feather in the cap of fools? Why strive for power, influence and notoriety? All evaporates like the gasoline; all passes away as the smoke in the air, and leaves the king, emperor, prince

and potentate, pope, bishop and priest, judge, lawyer and the wage-worker peers in death!

Yes, Boys, be men of "push" and useful ambition, you cannot fail to make your life a success! Men of gall are mostly failures, since gall is but another form of pride which brings to fall the foolish men intent only upon getting their goose-heads above other foolish geese!

Catholic Reading.

"It is virtually impossible for a Catholic to keep the faith firmly and to practice it satisfactorily," says Bishop Hedley, "without the assistance of reading. Everyone reads—now. The non-Catholic press, which covers the whole country, does harm to the Catholic religion in two ways; sometimes it attacks the faith, and at all times it occupies people's time and attention so as to push religion into the background. On both these accounts Catholic reading is indispensable. If we read things that are written against our holy religion, we are bound to read the statements and explanations which will enable us to know what is the truth, and to be ready to give information to others. And since we give up so much of our time to the news, the editorials, the sporting intelligence, and the amusing or thrilling stories that pour from the press day by day, it is certain that God and Jesus Christ, the Gospel, the Church, and the sacraments must, to a great extent, fade and shrink in our thoughts, unless we have also some kind of reading that will effectually keep them before the eyes of the mind. . . . Some of the time that is now given to novel reading might be devoted to a reading that would perhaps prove to be just as attractive, and would be of infinitely greater utility. As for our boys and young men, it will always be a hard task to make them read anything beyond the sporting, betting and exciting columns of the newspaper. But it is certain that if we desire to bring up a generation of well-informed and intelligent Catholics, there is hardly any better way of doing so than to interest them in the lives of the saints. Earnest and God-fearing fathers and mothers, who read themselves, and do their best to keep their children out of the streets and to teach them also to read, will find in the lives of the saints the most effectual competition with the attractions which all of us regret and deplore so deeply."

—Be very careful, when you are in a state of desolation, not to give up your Communions. Prayer and holy Communion must go on with an equal step, without sensible pleasure, but in pure fidelity. God is never so well served, as when we serve Him, so to speak, at our own expense, without having a perceptible profit immediately.—*Lacordaire.*

For Our Young Folks

Trust in Prayer.

(Written for St. Anthony's Messenger by B.)

Chapter XI.—The Diamonds Restored.

"WE'LL form the vanguard; 'Grant and Co.,' follow us!" commanded Mr. Ferguson, as they left the house.

"And unless the rogue is lying, we'll see wonders," said Reginald confidently.

As soon as they had reached the place they saw that the ground had been partially removed, probably for Bob's inspection.

"Show the spot, youngster!"

"Right dar," he said, sulkily.

"Pete, you undertake the digging, and here comes Larry to give you a lift."

"What in all the world is the gentleman doin' in all this rain," exclaimed Larry, looking very uneasy.

"We're on the hunt for lost treasures. Ho, Pete; there you are. There's a box—I see," cried Reginald.

"It's my box. I stoled it from Dad," cried the youngster.

"I am afraid you're becoming a full-fledged socialist, Grant."

"Now here, Pete, bring the box unopened to Mr. La Roche, please!"

The procession returned in triumph.

"O Reginald, what have you there?" asked Estelle, breathlessly.

"Something that will make you glad for centuries, but wait a bit for particulars," he answered evasively.

"Isn't he the most provoking of tyrants, but we'll get even with him, never fear.'

"I doubt it," smiled Edith, "he generally manages to get his own way and to keep it."

"What a dismal prospect for your future," sighed Estelle.

"Grant, take that box and give it to Mr. La Roche."

The jeweler took it with trembling hands. He was still weak from the accident, and the excitement was too much for him. He raised the lid slowly.

"Heavens and earth! The very diamonds, but hold, one is missing."

"Never mind, it is sufficient for proof."

"No, no, Mr. La Roche, we must have them all, if I have to move heaven and earth. Grant," and he turned him round sharply, "look up here, young vagabond, right into my eyes and tell me where the missing diamond is."

"Done tole you, Bob's a lookin' at it."

"And where's Bob, pray; out with it quick!"

"Way over yonder."

"Come right along with me now, and we'll get that other diamond. Why if we don't, you shall not have those shining quarters."

"But I don't want to, Mistah. Bob, he'll lamm me."

"Never fear, I'll settle Bob," and wheeling the reluctant diamond lifter right about, he was off at a rapid pace.

"Reginald means business," said Mr. Carrington, smiling.

"He always was thorough going; never had anyone in the business to equal him," answered Mr. La Roche, with manifest approval.

"But, gentlemen, what do you think of this affair?" asked Mr. La Roche, thoughtfully.

"It is but another example of the fact that our destinies for weal or woe are often controlled by seemingly the merest trifles."

"It appears so," conceeded La Roche, who appeared to be in a dream. He examined the diamonds closely.

"No doubt whatever; trade-marks are all here."

"O papa, please, that awful Reginald has us all in a fever of anxiety. There's something serious going on, and he won't give the least inkling of it; he's so conceited and selfish."

"Bring Edith along, Miss Estelle, and walk right in; we are more chivalrous than Reginald."

Edith stepped in, her face wreathed with smiles.

"Step right up, little daughter. I have something to show you."

She approached and bent over the box for a moment.

"Estelle, Estelle," she exclaimed, "the diamonds, the diamonds! O St. Anthony has helped, he always helps! Thanks be to God!"

"Was St. Anthony the detective you employed, daughter?" asked Mr. La Roche as he gazed fondly on the sweet face aglow with happiness.

"Yes, papa! Estelle, good, dear Estelle thought of it first, and we all three joined in, and see how he has helped. I didn't care so much for the diamonds, although they are beautiful, but I could not bear to have our friends"—

"Especially Reginald" smiled Mr. Ferguson, "suspected."

"But, Miss Edith," remarked Mr. Carrington, "I am afraid your detective has not done his work thoroughly, the largest and most brilliant diamond is missing."

"What of that; it is now proven beyond the possibility of a doubt that neither Robert nor Reginald was concerned in the disappearance of the diamonds. We were praying for the restoration of injured reputations rather than for the recovery of lost wealth."

"And I think you have secured both, and St. Anthony deserves unlimited credit."

There was a short scuffle at the door and Reginald appeared, leading in his ebon captive and his young ally, Bob.

"Here's the junior partner in the firm, gentlemen! The situation is becoming interesting."

"Why this is as good as a drama," said Estelle.

"Speak up, Master Bob; make a clean breast of it, sir. If he's sulky we'll have Larry just bring the rig out and we'll drive to the police headquarters."

"I couldn't help it; that nigger said I might have that shiner."

"What were you going to do with it? Tell the gentlemen," said Reginald.

"I wasn't a goin' to do nothin' with it, but Licorice wanted to sell it and get a big pile o' money."

"O, O," broke in Licorice, "what a whopper."

"Silence, silence, both of you!"

"O the wickedness of them youngsters," exclaimed Larry, looking horor stricken.

"Out with it now, unless you want this man to drive you to headquarters."

"But if I haint got it?"

"Now, he has got it, too, right down in that ar pocket. I seed him put it there," said Grant, viciously.

"Go through his pocket, Larry."

Bob tried to defend himself and his ill-gotten goods, but Larry soon had possession of the missing diamond, and handed it to La Roche.

"The very thing, the very thing," declared Mr. La Roche, evidently delighted.

"Now, papa, did not St. Anthony do his work magnificently?"

"I must admit, daughter, he certainly did. If I only knew what we could do for him."

"O I'll tell you that later on. But, papa, these poor little fellows are frightened to death. Can't we do something to relieve them."

"My opinion is they should be put in penitentiary forthwith," said Reginald, grimly.

"Ouch, ouch," howled Grant, "O what did yo' promise, and cross yo' heart, Mistah Reginald?"

"Well, I'll try to keep my part, but Bob there, is a confirmed swindler or something like it. I don't know exactly what to call him, certainly not an honest boy."

Bob was on his knees in an instant and he vowed and promised with many tears and sobs, never in all his born days to touch another thing

that wasn't his'n. Mr. Carrington laid down the law straight to both the young culprits, but as his son had pledged his word that no punishment should be inflicted, he would stand by the agreement; they would be watched, however, and if they lapsed from the straight path of honesty they would find themselves instantly in the hands of the cops, who were to keep an eye on them. They were finally dismissed with a nice little sum of money, "because," as Reginald said, "they hadn't been just as bad as they might have been."

Contrary to the weather forecast, the sun broke forth in all its splendor in the afternoon. Reginald thought "it was in honor of their celebration." Mr. La Roche, in the midst of his joy, could not repress a twinge of pain when he considered what grave injustice he had done his friends. Charity's golden tissue covereth all defects, and now the reunited friends again tasted the sweets of peace and concord.

Larry escorted the young marauders to the gate, continuing all the while to lecture them on the evil of their ways. No captive bird set at liberty every rejoiced in the new-found freedom as did the boys when they had reached the high road.

The sermon the old man preached to the boys was nothing in comparison with the bitter reproaches he made himself. "Dolt, blockhead that you are, Larry Donovan, are you not worse than those scapegraces of boys? Wasn't it your bad tongue that got up the trouble? O man, will you never learn to think twice before you speak once. Well, if this isn't a lesson for you; you ought to be landed in the lunatic asylum. The very thought of me to bring suspicion on such elegant young men! And that angel of a Miss Edith treating me all the time like a gentleman. Tut, tut, you ought to have a cap and bells," and he turned homeward very sore.

Aunt Chloe, on finding her young hopeful with Bob, whose reputation was quite unsavory, the previous lectures were emphasized by a salutary application of the educational factor, which, according to the wise man, when neglected, spoils the child. Licorice's only consolation after the chastisement was to jingle his quarters and plan a number one lark in the near future.

Chapter XII.—Happy Hearts.

Irma came in time for tea. How happy the young ladies were. Our Lady and St. Anthony, how gloriously they had helped, and their hearts were attuned to canticles of praise and thanksgiving. They had experienced that it is well to trust in the Lord in all the trials that beset our life-path, and that he who does this will not be forsaken. Mr. La Roche's condition was such that he found it impossible to devote sufficient attention to his extensive business. He was insistent on Reginald's taking full charge, and Edith re-inforced her father's request in such sweet persuasive terms, that he found it very hard to refuse.

His uncle, however, in Chicago, had to be considered. He had promised if the young man was satisfactory in business, to make him his heir. In the short time Reginald had spent in his office he had conceived a great affection for him as also a high opinion of his business capacity. When Mr. Carrington spoke of Reginald's returning to Mr. La Roche the old gentleman was indignant.

"Carrington, you're a regular milk sop. Where's your self-respect? I would like to learn. That arrogant old idiot strived to blast your son's reputation, and now forsooth, it's all forgiven and forgotten. No, by Jupiter, I can't pass that over, sir; he has dared to blacken the fair fame of the family."

"It was all a great mistake, Uncle, and he regrets it deeply."

"Regrets! Who cares for his regrets," snapped Uncle Roger.

"Mr. La Roche's accident involves more serious consequences than we at first supposed. I think it will take rather a long time until he can again attend to business."

"Let him close up then; he'll have time to reflect on his folly."

"But, Uncle," ventured Reginald, "only think of Edith."

"Edith! who in the creation is Edith?" demanded Uncle Roger, fixing a keen look on Reginald, who seemed much embarrassed.

"His only child and a most beautiful, accomplished and virtuous young lady," said Mr. Carrington.

"An acquaintance of our young knight-errant there," said Uncle Roger, "judging by his looks."

"Well, I must admit that the young folks seem fond of each other," answered Mr. Carrington, smiling.

"Hm, hm, that's the drift. Thought there was a woman at the bottom of it, there always is in every mischief."

"But, Uncle, I know you would like Edith," ventured Reginald.

"She is a paragon, of course, but my taste and yours mightn't agree. I perceive, however, this matter is pretty well fixed without Uncle Roger's counsel."

"No, it isn't, Uncle; you were good to me, and I wouldn't leave you, even for a while, nor for Edith, unless you are satisfied."

"How magnanimous! I see, I have just got to be satisfied. What good in the name of wonders would you do here, sighing and moping. I know the ways of these youngsters too well, Carrington. But when that delectable La Roche is on his feet again, remember, boy, you have some duties to perform for your old uncle."

"I won't forget it, Uncle Roger, no indeed; you were always my best friend."

"And will be, boy, will always be, if you continue to deserve my esteem."

Reginald put his shoulder to the wheel with a will, and soon things were running smoothly and prosperously in the La Roche establishment. But the old gentleman was slow in regaining his strength, and seemed to have lost all interest in business.

Reginald was untiring; he was working for Edith, her father being now apparently unable to fulfill this duty.

The Christmas tide was approaching. Mr. La Roche seemed much more active and happier. He had a secret it was evident.

After the glorious Christmas tide the silvery bells of St. Mary Immaculate sent forth their merriest peal. There was a grand wedding. The church was gorgeously decorated with the rarest flowers and plants, and ablaze with lights. But brightest and richest were the decorations surrounding the magnificent new statutes of Mary Immaculate and the great Wonder-worker, St. Anthony. This was Mr. La Roche's secret and the wedding gift to his daughter, the blushing, beautiful bride of Reginald Carrington. She and her dearest friends, the lovely bride's-maids, Irma Ferguson and Estelle Carrington, had trusted in the unfailing aid of our Queen Immaculate and the great friend of the afflicted, Blessed St. Anthony, and almost miraculously had the clouds been lifted and sorrow turned into exuberant joy. (THE END.)

Week-Day Mass.

It is an excellent practice to attend Mass on week-days, and it can be done so easily. Only get up a little earlier, and you can attend any of the Masses in our various churches. Besides, when we consider the great benefits that accrue to our soul in its salvation and our duty to God, we cannot understand why the attendance at these Masses is not greater. Think for a moment, if you were to be ill for a long time, unable to attend Mass, how gratifying it would be for you if you had, while you could have, attended week-day Mass. This would naturally go to your credit, and thus there would be no regret. Heed the invitation of God, visit Him, and approach His holy table. Do these things, and you will be doubly blessed in you old age. Masses are said from 5 to 8 o'clock, and last about twenty minutes. So when you think you only give twenty minutes of your time for a whole day which God gives you, you are not making much of a sacrifice. So try and go to Mass every day until it becomes a second nature to you, and you will surely feel the benefit. Go to Mass, open your heart to God, rouse up your soul, and pray with devotion and earnestness. Receive the Sacraments frequently, which will better enable you to serve God and your fellow-man. Remember, when you are in church you are in the presence of God. You go there to visit Him. Hence conduct yourself with becoming dignity.

St. Anthony's Department

St. Anthony's Ever Ready Help.

ONE Tuesday of last October a child of Colombotte, a parish of Calmoutier, the little Marcellus Paillottet, aged two years and a half, eluding the vigilance of his parents, left the house with the intention of joining his grandfather, who was out on the field. He would take him along sometimes, when the weather would permit. But that was not the case on this day. It was rainy and cold. The little fellow was left at the fireside, but that was not to his liking, and so he slipped away unobserved and bravely took the direction to the place bordering on the woods, where he thought he would find his grandfather. The child not finding him in the fields, continued his search in the woods. The grandfather returned home, not knowing what had transpired in his absence. Great was the consternation of the father and mother, when they noticed that their child had not returned. After the whole village had been searched, they began, with the aid of sympatizing neighbors, to scour the country. Then they went through the woods. All useless labor. It began to rain and little Marcellus had not yet been found. The next morning, with the help of the whole village, the search was continued. No trace of the child was to be found. Also the day following, which was Thursday, the search went on with the same result. The poor parents suffered frightfully under the terrible strain. They had a Mass said on this day in honor of St. Anthony for that intention. The next day, Friday, in the afternoon a little girl, who had been out in the country, came into the village to the house of Paillottet and told them she had heard in the woods something like the cries of a child. These woods were not the ones of Colombotte, which had been searched, but those of Creveney, which had been overlooked in the quest for the lost child. The parents departed at once, and really they found their child at the designated place. It was hearty and hale, although it had passed three days and nights without food and shelter in bad weather. The family Paillottet, happy at having found against all human expectations their lost child, offered a Mass the following Monday in thanksgiving to the great Wonderworker, St. Anthony of Padua.

(Translated from *"Semaine religieuse de Besancon,* by Fr. G.S.,O.F.M.)

—He that cannot forgive others breaks the bridge over which he must pass himself; for every man has need to be forgiven.

St. Francis Seraphicus College.

THE Rev. Fr. Godfrey Schilling, O. F. M., has again presented to our Museum of Natural History a unique and diversified collection of valuable specimens of Oriental curiosities and objects of natural history. Father Godfrey is about to return to his field of missionary labors in the Orient and we wish him God-speed. Au revoir!

During the past month the annual competitions in German composition were held in the various classes. The following students won honors and prizes: Edward Moehringer, Edwin Miller, Frank Mueller, Joseph Marschke and Peter Swetchenan.

Preparatory to the feast of St. Anthony of Padua the novena of nine Tuesdays is being observed by the students. At these devotions in the College chapel the intentions and pious requests of our benefactors are remembered and recommended to the great Thaumaturgist in an especial manner. Two of our students, who were ill at St. Mary's Hospital, are now again fully restored to health. We desire to express our sincere thanks to the Ven. Sisters of St. Francis at the hospital and to Dr. Chas. H. Meyers for their kind and gratuitous services.

The annual field day will be observed during the second week of May. Already our students are looking forward to this event with joyful anticipation.

During the past month two new students were admitted to the preparatory class. A number of others have already applied for admission and will enter next September.

During the month of May daily devotions in honor of the "Queen of May" will be observed. The manual used in these devotional exercises is the "Month of Mary," by Rev. Bonaventure Hammer, O. F. M. We kindly recommend to our readers this instructive, popular, little manual of devotions for the month of May.

The two remaining months are the most significant of the scholastic year. Our students are earnestly endeavoring to bring their studies to a successful consummation. Among the graduates of 1910 we find representatives from America, England, Poland and Mexico, and from the states of Ohio, Indiana, Michigan and Pennsylvania.

—You find yourself refreshed by the presence of cheerful people; why not make earnest efforts to confer that pleasure on others? You will find that half the battle is gained if you will never allow yourself to say anything gloomy.

A Card of Thanks.

WHILE completing with the present number the seventeenth volume of our humble MESSENGER, we consider it our duty to sincerely thank *our worthy contributors* in this and other countries, *our zealous agents,* and numerous *kind subscribers* for the generous and hearty support they have given us during the past twelve months.

We gratefully acknowledge their kindness and zeal, and respectfully beg of them a continuance of their charity and assistance, which alone enables us to carry out our program. To induce our kind readers to continue the good work and to help us to do even more for our poor students, we will give to all who secure us *a new subscriber,* and send us the price of the new subscription together with their own, a handsomely bound little book of 188 pages, entitled "The Little Manual of St. Anthony of Padua," containing a short account of his life and prayers, pious exercises, novenas, etc., in his honor.

We hope that all our dear friends will avail themselves of this generous offer and thus assist us to support our worthy students who are so desirous of becoming zealous workers in the vineyard of the Lord. We, on our part, promise all our subscribers, old and new, all our esteemed contributors who have so cheerfully and generously assisted us, and our hard-working agents, *a daily memento at the altar* and a grateful remembrance in our prayers.

May dear St. Anthony reward and bless them all, is the humble supplication of THE EDITOR!

Book Notices.

From BENZIGER BROS., New York, Cincinnati and Chicago, we have received the following new publications:

THE YOUNG MAN'S GUIDE. Counsels, Reflections and Prayers for Catholic young men. By Rev. F. X. Lasance. 800 pages, oblong 32mo. Cloth, 75 cents. Levantum, gold edges, $1.00.—The aim of this truly precious little book is, as the author himself declares, to furnish a Catholic young man with a correct view of the social and religious conditions of modern life, and to call his particular attention to the forces and influences that are inimical to the preservation of his faith and innocence; it admonishes the young man, on his entrance into the busy world, to put on the "armor of God," namely to acquire, cultivate and practice such virtues as will enable him to overcome the temptations and dangers surrounding him, and to gallantly fight and conquer the enemies of his

salvation. Besides it gives him needful suggestions and wise counsels for that important period of his career when he has to choose a definite state of life. In addition to these counsels and reflections the book contains all the prayers and devotions needed by young men in the world. We earnestly request all Pastors, and especially the Directors of Young Men's Sodalities and Societies, to use their best efforts in bringing this admirable little book to the notice of those for whom it is intended.

What Times! What Morals! Where on Earth Are We? By Rev. Henry C. Semple, S. J. 16mo, 76 pages, cloth, price 35 cents.—The author of this booklet examines the charges made by Harold Bolce in a series of articles, published in the *Cosmopolitan* (May to September, 1909), under the title of "Blasting at the Rock of Ages," and proves that the public teachings of some of our American Professors in the great so-called non-sectarian universities of our country are directly aimed at the destruction of all religious and moral principles, hitherto held sacred by all good Americans. From the very answers of representatives of the universities thus accused, Fr. Semple draws the inevitable conclusion that the charges made by Mr. Bolce are true. What a warning to all guardians of youth, especially to Catholic parents!

Benziger Bros., the publishers of the great Catholic Family Monthly, endorsed by most of the Archbishops and Bishops of the United States, have just announced the most remarkable "Book Offer" ever made to the Catholic people. In order to introduce "Benziger's Magazine" into every Catholic home, they will send a handsome set of ten volumes, containing The Best Stories by the Foremost Catholic Authors, to anyone forwarding $2.00 for *one new* subscription and $1.00 extra; or *entirely free* for a two years' subscription at the regular price of $2.00 a year. The books in this set are tastefully bound in cloth and contain over 2,500 pages. For further particulars address Benziger Bros., either at New York, 36 Barclay St.; Cincinnati, 343 Main St., or Chicago, 211 Madison St.

The Month of Mary. Short Meditations, Applications and Prayers in Honor of the Blessed Virgin Mary for every day of the month of May. By Rev. Bonaventure Hammer, O. F. M. This is an excellent little book of devotional exercises, either for public or private use, and especially to be recommended to Children of Mary and to members of Sodalities of the Blessed Virgin. Published by Frederick Pustet & Co., New York and Cincinnati. Paper covers, 104 pages, single copies, 10 cents; per dozen, 90 cents, and per 100 copies, $6.00.

—The only ambition worthy of an immortal soul is the ambition to realize the purpose of God concerning it.

Chronicle of the Order

Rome.—The Holy Father has by Apostolic Brief of February 15, 1910, appointed the Rev. Fr. Eugene Massi, O. F. M., of the Province of the Marches, Titular Bishop of Joppe, and Vicar Apostolic of North Shan-si, China, to succeed the Rt. Rev. Agapit Fiorentini, O. F. M., who resigned.

—The consecration of the Rev. Bernardin Slaku, O. F. M., whose appointment as Co-adjutor of the diocese of Pulati, Albania, was mentioned in the March issue of the MESSENGER, took place April 4, in the Franciscan Church, Skutari.

—The historic *Ritiro* (Retreat) of St. Bonaventure on the Palatine Hill, founded by Bl. Bonaventure of Barcelona, will soon be a "thing of the past." The principal portion was demolished ten years ago to make room for excavations; and now the Franciscan Fathers have received orders from the Government to vacate the remaining portion by the end of April. St. Leonard of Port Maurice, O. F. M., the popular Italian Missionary, lived and died in this Retreat; his body is preserved under the High Altar in the adjoining church.

—The Franciscan Publication of St. Anthony's International College —Voce di Sant Antonio—has recently received a new editor in the person of P. Adriano Diani, Lector of Sacred Eloquence. It is his intention to give the periodical a wider scope, and he will have a corps of able writers as contributors. The former editor, P. Niccolo Dal Gal, famous for his writings on the Life of St. Anthony, has been recalled to his native Province of Venice.

—The Rev. Fr. Capistran Hanrahan, O. F. M., Guardian of the Irish College of St. Isidore at Rome, has been transferred by the recent Intermediate Chapter, held at Cork, to Multyfarnham, Ireland. His place will be taken by the Rev. Fr. Joseph Wogan, O. F. M.

Itaiy.—At the recent Congress of the *Unione Popolare Italiana* in Naples Fr. Gemelli delivered an address on "The Attitude of Catholics Towards Science." On April 7 he lectured on "The Origin of Man" before the Academy of Rome in the hall of the Apostolic Chancery.

—Msgr. Rossi, the new Archbishop of Udine, in reply to a message of greeting from the Tertiaries of that city, said: "A Tertiary from my youth, I have received with great joy the expressions of your affection and homage. With the aid of the Third Order we hope to promote the Apostolate of good example, prayer and the Christian life according to the Spirit of Our Seraphic Father."

—In connection with the recent Tertiary Congress at Bassano a meeting of Directors of the Third Order was held at which it was resolved to petition the Bishops of the Province to make provision for the establishment of the Third Order in all their Seminaries and for the training of young priests in the work of directing Tertiary congregations.

—While the Masons and Socialists are endeavoring to undermine the fabric of Religion throughout Italy, Catholic societies are coming into existence and action to combat them. We have already mentioned

the important movement in this direction inaugurated by the Catholic young men of Umbria. More recently a Congress of Catholic Young Men was held at Pesaro in the Marches, at which the following resolution was unanimously adopted: "The first Congress of the Catholic Youth of the Marches, recognizing that the ideal of the *Poverello of Assisi* is the ideal of Christianity and of the Christian Democracy, holds that in our day its promotion is best advanced by the propagation of the Third Order. Hence it invites the young people belonging to our association to carry into action the holy aim of St. Francis by enrolling themselves in his Third Order and openly professing themselves Tertiaries."

Palestine.—The Rev. Fr. Prosper Viaud, O. F. M., since 1881 in the service of the Holy Land, and for the last three years Guardian of the convent of the Annunciation at Nazareth, has submitted to the "French Academy of Science" a report on his excavations around the Church of the Annunciation and the workshop of St. Joseph. Remains have been unearthed of the original fourth century basilica, upon the ruins of which a more pretentious edifice was erected during the Crusades. Its length was 250 feet, its width 100 feet, and it consisted of three naves, with as many apses, a transept and a dome. Only the northern apse remains standing; it has arched windows, fashioned like loopholes. The walls were eighteen feet thick. Magnificent fifth and sixth century Greek mosaics were laid bare in the Angels' and Annunciation chapels. The most interesting discovery was made in a ruined monastery close to St. Joseph's workshop. Under ten feet of debris an opening appeared in the ground, leading to a spacious subterranean chamber, where valuable relics were discovered in the shape of Persian and Arabic pottery, with inscriptions dating back to the reign of the famous Sultan Saladin.

Egypt.—The Rev. Fr. Salvatore Camaci, O. F. M., Guardian of the convent of St. Catherine at Alexandria, and one of the best known and most deserving Fathers in the Custody of the Holy Land, died recently. R. I. P.

France.—Msgr. Béguinot, Bishop of Nimes, in a recent discourse, spoke as follows of the Third Order: "If every Christian understood the Franciscan Third Order, which enables him to serve God whatever his station in life may be, society would sooner or later be regenerated. The Third Order would arrest error under its many forms, and would ultimately penetrate society with the spirit of evangelical brotherhood."

Germany.—The Rev. Fr. Leonard Lemmens, O. F. M., recently started for Riga, Copenhagen and Christiania in search of documents concerning the Franciscan Missions in these northern lands before the "Reformation," of which he intends to write the history.

Servia.—The death of the Most Rev. Simon Milinovic, O. F. M., Archbishop of Antivari and Primate of Servia, occurred on March 24. The worthy Prelate was born at Louvech, Dalmatia, February 24, 1835; when quite young he entered the Franciscan Order in his native country, and was made Archbishop of Antivari October 8, 1886. R. I. P.

United States.—Cincinnati, O.—The Very Rev. Fr. Provincial Eugene Buttermann, O. F. M., left April 12, on his annual visitation trip for the West. During his absence Fr. Custos Chrysostom Theobald, O. F. M., will act as his delegate.

—At the Provincial House of St. Clare, Hartwell, O., the venerable

Sister Eucheria (nèe Catherine Mueller) departed this life on April 5th. Deceased was 69 years of age, and had been a member of the Poor Sisters of St. Francis 44 years and 11 months. R. I. P.

Louisville, Ky.—The Right Rev. Dennis O'Donaghue, formerly Auxiliary Bishop of Indianapolis, was solemnly installed as Bishop of Louisville in the Cathedral of the Assumption, on Tuesday morning, March 29, this city. Immediately after the solemn enthronement the new Bishop celebrated Pontifical Highmass. The Prelates present were the Most Rev. Archbishop H. Moeller, of Cincinnati; the Rt. Rev. Bishops Chatard of Indianapolis, Byrne of Nashville, Hartley of Columbus, Richter of Grand Rapids, Alerding of Fort Wayne, Foley of Detroit, Ryan of Alton, Farrelly of Cleveland, Maes of Covington, who preached the sermon of the day, and the Rt. Rev. Abbotts Obrecht of Gethsemane, Ky., and Schmitt of St. Meinrad, Ind. Hundreds of the secular and regular clergy, among the latter the Very Rev. Provincial Eugene Buttermann, O. F. M., and the Rev. Franciscan Fathers of St. Boniface and St. Joseph's church, this city, were in attendance on this solemn occasion. The lareg Cathedral was filled from the doors to the sanctuary. Chief of Police Lindsey and two-two patrolmen held the immense crowd in check and preserved admirable order.

In a short address following the Mass Bishop Donaghue thanked the visiting Prelates and Priests for the honor they had done him by assisting at his installation. To the clergy of his diocese he said, that he came hoping to make the Louisville diocese one of the strongest in the country, and could do so with their earnest co-operation. Wednesday morning at 9 o'clock Bishop Donaghue celebrated a Mass for 2,000 children of the parochial schools of the city, and received their welcome, to which he responded in a fatherly address. In the evening he was tendered a public reception by the laity in the Cathedral, at which Mr. E. J. McDermott delivered a masterly address in behalf of the people of the diocese, to which the Rt. Rev. Bishop feelingly responded.

Boston, Mass.—(Correspondence, April 2, 1910.)—A Religious Reception and Profession took place at the Monastery of St. Clare, 38 Bennett St., this city, on March 19th, the feast of the glorious Patriarch St. Joseph. Solemn Highmass was celebrated at 8:00 A. M. by the Rt. Rev. Monsignor Wm. P. McQuaid, assisted by the Very Rev. Wm. Parenti, O. F. M., Guardian, Deacon, Very Rev. Palombizio, O. F. M., Sub-Deacon, and Rev. Eugene F. McCarthy, Master of Ceremonies. After Mass Very Rev. Provincial Father Stanislaus, C. P., delivered a most beautiful, eloquent and touching sermon. Among the clerygmen present in the sanctuary were: Very Rev. Ubaldus Pandolfi, O. F. M., Rector of St. Leonard of Port Mauritio's Church in the city, and Rev. Pasquale Dimillo of the Church of Our Lady of Pompey. The ceremony which followed the sermon was held before the choir grate. The four young candidates fervently and devoutly expressed their desire to abandon the world and consecrate their lives to God in the silence and solitude of the cloister. The names of the young ladies are as follows: Miss Brigid Lee, of Providence, R. I., in religion Sister Mary Joseph of the Assumption; Miss Margaret Tiernan, of Boston, Mass., in religion Sister Mary Columbanus of the Holy Cross; Miss Mary Lynch, of Tewksbury Center, Mass., in religion Sister Mary Illuminata of Our

Holy Mother St. Clare, and Miss Oliva Nolan, of New Bedford, Mass., in religion Sister Mary Matilda of the Holy Name of Jesus.

Two Novices were admitted to Holy Profession: Sister Mary Bentivoglio de Bonis of Jesus Christ, formerly Miss Augusta Hartman, of New York City, and Sister Mary Patricia of the Most Holy Trinity, formerly Miss Mary Shields, of Cincinnati, Ohio. The ceremonies closed with Benediction of the Most Blessed Sacrament.

Sister Mary Bentivoglio's parents, Mr. and Mrs. Louis Hartman and their family came from New York to witness her profession. Her grandmother, Mrs. Margaret Grennan, and uncle, Very Rev. Provincial Father Stanislaus, C. P., who spoke so eloquently and appealingly on the occasion, were also present. The parents, relatives and many friends of the young ladies who were invested with the Holy Habit of the Order were among the large congregation which witnessed the solemn ceremony. (P. C.)

Peoria, Ill.—On Good Friday, March 25, the *Rev. Fr. Hubert Kalt,* O. F. M., passed to his eternal reward at St. Francis Hospital, this city, in the 38th year of his age. Fr. Hubert had come about six weeks ago from Calumet, Mich., to undergo special treatment at said Hospital. He was fully aware of his precarious condition, and, therefore, prepared himself with great care and humble submission to the Holy Will of God for the impending end. After having received the Holy Sacraments with utmost devotion, he grew worse from day to day, and, although his demise was expected hourly, God in His infinite mercy spared him again and again, until the final summons came on that blessed day of our redemption, Good Friday, when he peacefully slumbered away, surrounded by his confrères and his two brothers, the Rev. Fr. Robert of Gallup, N. Mex., and the Ven. Cleric, Frater Cuthbert of Oldenburg, Ind., both members of the Franciscan Province of St. John Baptist. His venerable parents had come from Detroit, Mich., and remained several days to cheer and comfort their dying son.

On Easter Sunday, at 4 o'clock, the corpse was transferred from the hospital to St. Boniface Church, this city, where it was taken in charge by the Very Rev. Provincial Eugene Buttermann, O. F. M., and the Franciscan Fathers present, who recited the Vespers of the Dead and chanted the Libera, the Fr. Provincial pronouncing the last absolution. The following morning at 9:30 the Office of the Dead was recited, after which Fr. Robert Kalt celebrated the solemn Requiem, assisted by Fr. Benedict Haupt, as Deacon; Frater Cuthbert Kalt, as Sub-Deacon, and Fr. Generose Stronk, as Master of Ceremonies. Besides these there were present in the sanctuary the Rt. Rev. Auxiliary Bishop P. J. O'Reilly, the Very Rev. Fr. Provincial, the Rev Franciscan Fathers Anthony Heithoff, Otto Ziegler, Apollinaris Grabher, Bertrand Labinski, Gilbert Schulte, Prosper Stehmann, Athanasius Dingwerth and Silas Lichtefeld, and the secular priests, James Shannon, V. G., Hermann Grewe, R. D., John P. Quinn, Hermann Fennen and Timothy Owens. The Choral Requiem and Libera were chanted by the Franciscan Fathers. After the Libera the Rev. Fr. Fulgence Meyer, O. F. M., a classmate of the deceased, delivered an eloquent sermon, in which he paid a beautiful tribute to his departed confrère, recounting his short but successful career as priest, and especially his great zeal for the spiritual advancement of

Catholic youth. The interment took place in St. Joseph's cemetery, the Rt. Rev. Bishop O'Reilly officiating. R. I. P.

Fr. Hubert Kalt was born at Detroit, Mich., July 11, 1872. After completing his classical studies at St. Francis Seraphicus College, Cincinnati, O., he entered the Franciscan Order August 15, 1892, and was ordained January 18, 1900. Since then he labored zealously in the vineyard of the Lord at Cincinnati, Escanaba, Mich.; Peoria, Ill.; Louisville, Ky., and Calumet, Mich. Besides the two brothers already mentioned, four of his sisters are members of religious communities, viz.: Sr. Agnella and Sr. Huberta of the Notre Dame Institute, and Sr. Roberta and Sr. Arnolda of the Franciscan Third Order Regular. To these and their venerable parents we express our deepest sympathy.

Dubuque, Iowa.—Died, March 22, at the Franciscan Convent, this city, the *Ven. Sr. M. Augusta* (nèe Catherine Imholt). Born October 20, 1855, at Menomonie, Ill., she was invested with the habit of the Third Order Regular, August 8, 1882, spending 22 years in faithful work at the Orphan Asylum, this city. R. I. P.

St. Louis, Mo.—(Correspondence, April 16, 1910.)—On March 24th Br. Godfrey Memmel, O. F. M., died at St. Louis after a short illness in the 64th year of his age. He had spent over forty years in the Seraphic Order, and distinguished himself by his simplicity and fidelity in the discharge of his duties. R. I. P.

—On April 3d the Sacred Heart Province suffered another loss in the person of Fr. Symphorian Forstmann, O. F. M., who died unexpectedly at Antonius, near Quincy, Ill. Fr. Symphorian had gone to his mission feeling as well as usual. When he did not appear early Sunday morning to distribute Holy Communion as was his custom, the Sister in charge of the sacristy went to his room to inquire; he told her he was too ill to arise, but that he would try and say Mass at 10 o'clock. About that hour the congregation was assembled, but when Fr. Symphorian did not make his appearance in the sacristy, the Sister again went to his room where she found him lying on the floor conscious but helpless. He immediately told her to call a Father from Quincy, as he was dying. Several men placed him upon his bed and soon the parishioners gathered around their dying pastor, filling the bed-room and sitting-room, whilst the others remained in church. Fr. Symphorian asked all to pray for him, he also begged them to forgive him any injury or scandal he might have given them; he then recited the act of perfect contrition, repeated it again, said the prayers for the dying along with the people and finally, about 10:15 A. M., after uttering the words: "O Lord, into Thy hands I commend my spirit," he calmly expired. Thus Fr. Symphorian's wish to live and die in the congregation at Antonius was fulfilled.

The Father who had been sent for arrived too late. On the following day a Requiem Mass was celebrated after which Fr. Philip Marke, O. F. M., of Quincy, addressed the deeply affected congregation. The corpse was then brought to the Monastery at Quincy, and on the following Thursday the solemn obsequies took place, at which the entire congregation of Antonius was present. Very Rev. Fr. Provincial being absent on important business, Fr. Florence Kurzer, O. F. M., Guardian of the Monastery, celebrated the Mass. Fr. Samuel Macke, O. F. M.,

Rector of the College at Quincy, being Deacon, and Fr. Benignus Schuetz, O. F. M., Guardian of the Monastery at Chicago, Sub-Deacon. Fr. Timothy Magnien, O. F. M., Professor of the College at Quincy, preached a very touching sermon.

Fr. Symphorian was born in Rietberg, Westphalia, January 9, 1850; he entered the Order September 30, 1869, came to America during the "Kulturkampf" in 1875, and was ordained priest at St. Louis June 4, 1876. After being stationed for some years at Joliet and Teutopolis, Ill., he was made pastor of St. Augustine's Church, Chicago, in 1886, where he remained till 1900, when he was transferred to Quincy and given charge of Antonius.

Fr. Symphorian was an excellent preacher and was frequently engaged in giving missions; he also distinguished himself by his humility and great love for the Order, being very diligent and successful in promoting religious vocations among the young people confided to his care, especially in Chicago. R. I. P.

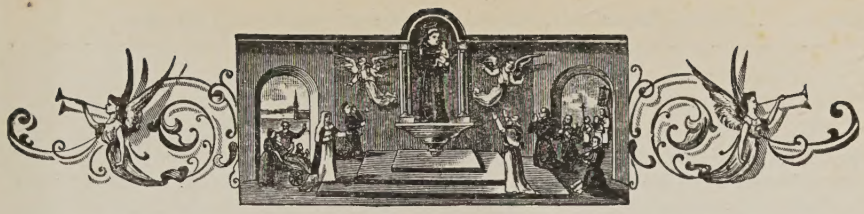
—On April 6th and 7th Very Rev. Fr. Provincial Benedict Schmidt, O. F. M., attended a meeting of the Provincials of the Provinces in the United States held in Cleveland, O., to consider various matters pertaining to the Order. —(Fr. M. S., O. F. M.)

Time Rolls His Ceaseless Course.

Time, indeed, is valuable and yet—how brief! Think how soon the longest life-time flies! "All flesh is grass," say the Holy Spirit, "and the glory thereof as the flower of the field. The grass is withered and the flower is fallen." (Isaias XL., 6.) Like ships that pass in the night, so on the ocean of life we pass, a look, a voice, then darkness again, and silence. Life's idle business at one gasp is over. Man's days pass like a shadow. "My days," says Job, "have been swifter than a runner; they have passed by as ships carrying fruits, as an eagle flying to his prey." Like the poplar's leaves time is in constant motion. The ticking of the clock marks the incessant step of time into eternity. When the icy hand of death touches you, the fountain of life has ceased to flow; when the clock has sounded its last mournful note, time for you is at an end. If your task is not done, it never will be—time is a treasure only found in life. The night has come when all work must cease. Unfortunately many people learn to value time when time is well-nigh gone.

> Life is a mystery, might be an art;
> Old men know all its secret sleights and laws,
> But when they learn to live, 'tis time to die.

—By preference, the devil attacks many at the moment of awaking; before the mind has had time for pious thoughts, he presents to it bad and forbidden ones.—*St. Ignatius.*



Thanksgivings for Favors Received

are inserted in this column *free of charge*, provided the favor is clearly stated, the name and address of the sender given in full, and when received before the 15th of the month. If thanksgivings not specified are accompanied by an offering toward "St. Anthony's Bread," they will be acknowledged on third page of cover— otherwise not.

Sparta, Ill., March 15, 1910. Enclosed find an offering for St. Anthony's Bread which I had promised for obtaining information concerning a relative not heard from for a very long time. Thanks to dear St. Anthony for his intercession. — M.

Charleston, S. C., March 16, 1910. With many thanks to the Blessed Virgin and to St. Anthony, I forward enclosed alms for the poor students, which I promised some time ago if St. Anthony would obtain a suitable home for me. E. D.

Cincinnati, O., March 16, 1910. Herewith I wish to thank the Blessed Virgin and St. Anthony for obtaining a suitable companion. Enclosed alms is for St. Anthony's Bread for the poor students. P. S.

Cincinnati, O., March 25, 1910. Many and sincere thanks to dear St. Anthony for obtaining several personal favors, but especially for passing an examination with a good average. L. W. B.

Attleboro, Mass., April 4, 1910. I wish to return thanks to the Sacred Heart of Jesus, the Bl. Virgin and St. Anthony for correcting some errors, especially for finding out the person who was causing me a great deal of trouble, for which I was blamed. B. H.

Cincinnati, O., April 5, 1910. Sincere thanks to Our Lady of Perpetual Help, St. Joseph and St. Anthony for the cure of a very sore throat, and many other favors. Enclosed offering is for St. Anthony's Bread. A. J. B.

Toronto, O., March 29, 1910. With sincere thanks to the Bl. Virgin Mary and to dear St. Anthony I enclose an offering for the poor students for obtaining partial relief from acute pains in my side and back, after all remedies of the doctors had proved unsuccessful. Please have the good students continue their prayers for my complete recovery. E. C.

Cincinnati, O., April 10, 1910. Enclosed you will please find alms for the poor students promised the Bl. Virgin, St. Joseph and St. Anthony, if my wife would regain her usual health, which she did through the powerful intercession of the Saints mentioned and for which I am sincerely thankful. J. W.

Winthrop, Mass., April 13, 1910. With devout thanks to the S. Heart and St. Anthony I enclose an alms for your poor students for my deliverance from diphtheria, and also for my son's recovery. Each month, as long as I am able, I shall send the same offering in token of my sincere gratitude. M. G. B.

Petoskey, Mich., April 11, 1910. Enclosed you will find an alms for St. Anthony's Bread, which is one-half of my first week's wages I had promised St. Anthony if he would find me a good place. The other offering is for the poor students that they may continue their good prayers for our sick brother, for whom we asked their prayers some time ago. Since then he has been improving, and we hope that he will recover entirely if the prayers are continued. F. W.

Louisville, Ky., April 13, 1910. About a year ago I was very sick, and it seemed the doctors could not help me. I then made a novena to St. Anthony and promised him a donation every month for a whole year, if I should recover my previous health, which, thanks to God and the dear Saint, I have. The other offering is in thanksgiving for the conversion of my dear husband to the Catholic Faith before his death. M. K.

THANKSGIVINGS ARE ALSO OFFERED:

For Restoration of Health: By M. E., Allentown, Pa.

For Obtaining a Good Position: A. G., Louisville, Ky.—E. McC., Columbus, O.

For Other Favors: M. B., West Chazy, N. Y.—F. McD., Chicago, Ill.—A. L., Bellevue, Ky.—A. S. H., Chicago, Ill.—J. R., Cincinnati, O.—L. S., Cincinnati, O.—E. J. G., Rochester, Minn.—M. D., Cincinnati, O.

Monthly Intentions.

To overcome an evil temper.—Grace of holy purity.—To obtain good and steady employment.—Successful sale of houses and land.—Grace of vocation for the priesthood.—Cure of various ailments.—Successful sale of a hotel.—Sale of business.—Peace and happiness for several families.—Success in a profession.—Restoration of eyesight.—To obtain money due.—Means to pay debts and get a home near Catholic church and school.—Cure of serious kidney trouble.—Success in studies and examinations.—That a brother return to the Church and live a truly Christian life.—Grace of temperance for many persons.—Grace of a happy death.—The fulfillment of Easter duty.—That a son give up an undesireable companion.—Vocation for a sister.—To retain a position and receive an increase of salary.—To find a lost ring.—For several persons to recover their good reason.—For good tenants and good crops.—Peace and reunion of a family.—Conversion of a husband.—The grace of resignation for a young man.—Success for a traveling salesman.—Many special, spiritual and temporal intentions.—All intentions recommended to the "Pious Union of St. Anthony."—All intentions placed at the statue of St. Anthony in our oratory.—All readers, contributors and zealous agents of ST. ANTHONY'S MESSENGER.—The conversion of sinners.—The First Communicants.—The Poor Souls.

Days of Indulgences in May.

On the 5th. Ascension of Our Lord. **General Absolution.**
On the 13th. St. Peter Regalatus, Conf. I. O.
On the 15th. Pentecost. **General Absolution.**
On the 17th. St. Paschal Baylon, Conf. I. O.
On the 19th. St. Ivo, Conf. III. O.
On the 20th. St. Bernardine of Siena, Conf. I. O.
On the 22d. Feast of the Bl. Trinity. **General Absolution.**
On the 26th. Corpus Christi. **General Absolution.**
On the 30th. St. Ferdinand, Conf. III. O.

On the day of the monthly meeting for the members of the III. Order who have confessed, received, visited the church, and prayed for the Holy Father's intentions.

One other day which they might select, each month, on same conditions.

As often as they recite the Franciscan Crown or Rosary.

As often as they recite the "Our Father," "Hail Mary," and "Glory be to the Father," etc., five times for the safety of the Church, and once for the intentions of the Sovereign Pontiff.

Monthly Patron: ST. PASCHAL BAYLON.

Obituary.

Of your charity pray for the repose of the soul of REV. JOHN H. BOERSIG, Rector of St. Mary's church at Madison, Ind., who died March 20, 1910, in the 46th year of his age.—BERNARD LEMKUHLE, the father of our Rev. Confrère, Fr. Odoric, O. F. M., Rector of St. Bonaventura church, who departed this life March 30, 1910, at Cincinnati, O., in his 67th year.—REV. JOSEPH A. FLEISCHMANN, who died April 7, 1910, at Vincennes, Ind., aged 63 years.—REV. DEAN EDWARD M. FALLER, Rector of St. Mary's church, New Albany, Ind., who passed to his reward after almost 64 years of faithful service in the vineyard of the Lord, April 18, 1910. He was also the founder of St. Edward's Hospital in New Albany.

May their souls and the souls of the faithful departed, through the mercy of God, rest in peace!